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3. That, according to natural law, mere *occupancy* founds only a *right of possession*, and that, wherever it founds a complete *right of property*, it owes its force to *positive institutions*.

BENJ. DOBLIN.

VI.

THE HOLIDAY HALLUCINATION.

AMERICANS in former times were much accused of being too serious, and of taking their few vacations and their pleasures grimly and sadly. Very often they were compared to their disadvantage with the people of other nations, who had frequent holidays, and who have the art, which we were charged with lacking, of thoroughly knowing how to enjoy themselves. This general complaint was a favorite editorial topic twenty years ago. It was a part of the argument to refer then to the continent of Europe for proof of a superior gayety and more natural expression of joy, and to England itself where sports are nationalized and made institutions, and where even the august Parliament adjourns for participation in the pleasures of a horserace. The traditions of a strait-laced Puritanism, and the fierce struggle engendered by the hurry and hunger of money-getting, to say nothing of the extra "go" given us by our climate, were adduced to account for this renunciation of pleasure. No end was there of homilies read to us on these solemn habits of ours, which were supposed to make us a thin-faced and nervous race, when compared with the plump, ruddy Englishman, from whose ancestors our New England stock descended.

But since the close of the Civil War there has been a great change in our work-day time. The old holidays have not only been more formally observed, but many new holidays have now been added and legally enforced. The better observance of Christmas and New Years has not only been marked by all classes, but the half of December in our large cities and towns gives many people a vacation, and turns nearly every business aside or makes a multitude of businesses put on a holiday costume, and cater directly to the long holiday trade. Not only so, but the political deference now so universally paid to labor and the laborer, has in this State created a weekly half-holiday, the influence and observance of which have not stopped with the boundaries of New York. It will certainly surprise the reader, who has not paused to think of it, to be told exactly what a subtraction has been lately made by the holiday rage from our real working time. If it is to remain, and is to have any influence on the health and happiness of the community, we ought soon to be the highest spirited and most rested people on the face of the earth, where barbarism and oriental ease do not make the exception.

If we add to our fifty-two Sundays the twenty-six half Saturdays, and to these New Years, Washington's Birthday, Memorial Day, the Fourth of July, Labor Day, Thanksgiving and Christmas, we find that eighty-five days of our calendar are consecrated to the suspension of toil. This is nearly *three months of time*; and, if we should add to this holiday or recreation period, Good Friday, and other similarly half-observed days, and the election days, on some of which banks and public exchanges are regularly closed, we shall see that a *full quarter of the year* is now practically made unproductive time. What effect all this, together with the influence of the eight-hour law where it exists by statute, is to have on wages and prices eventually, it is perhaps too early to tell. But it must have some; and, the positive detriment which much of our business suffers from the fact that the loss of the half of Saturday amounts, in effect, to serious destruction of the remaining half (particularly with banks and the money and

business exchanges) may well suggest the inquiry whether it is not nearly time to call a halt in this effort to promote national joy and to cure the old-time Puritan sadness.

The impression that an end to this holiday-making should come is not, however, shared by all, for there are several days yet left that are candidates for holiday distinction. In the New York Legislature a bill has lately been introduced to make Lincoln's birthday a legal day of rest. In one of our leading magazines the day of the adoption of the national flag and the day of the ratification of the Constitution are named and urged as deserving the holiday badge, which will subtract a day each from June and September, if the hint is acted upon. To go still further, a large portion of the colored race and their friends think the anniversary of the signing of the emancipation proclamation ought to be separated from the ordinary days of toil and be legally observed.

It is possible that business and the more serious needs of the community can stand all this; but one is strongly reminded by this increasing holiday tendency of the man who taught his horse, after a considerable series of experiments, to go without eating. The scheme worked perfectly, until the last straw was taken away, when the inconsiderate animal one day, and without fully appreciating the merits of such a reform, suddenly gave up the ghost.

JOEL BENTON.

VII.

LAND NATIONALIZATION.

In considering the question of land nationalization, there always rises in my mind an objection which I must confess has caused me no little difficulty to meet. "God made the soil and man shall not monopolize what his own labor has not created," says the theorist; but would not this principle interdict private ownership in a calf? God made the calf as well as He did the land. The calf grows, and with its growth its value is enhanced, the calf costs its owner no more in proportion to bring up than it costs the land-owner to "bring up" his land; but still more than all this, if "labor of creation" determines ownership, would not the calf belong to the cow whose labor has brought it into the world?

The only "unearned increment" is the milk that rightfully belongs to the cow, and by due process of nature passes to her offspring, but of which the calf is frequently deprived by a harsh and untimely exit at the hands of the butcher. You say, perhaps, that this milk has been earned by the owner of the cow, that he has fed her on the produce of his fields. But if the land does not legally belong to him, neither does the produce of the land, and he has consequently fed his cow on the product of a theft.

This theory, namely that man shall not monopolize what he has not created, would rob the humblest Irishman of his pig too. He has paid for his pig, but the owner has paid for his land. The Irish gentleman feeds his pig, but the agriculturist feeds by expensive phosphates his ground, therefore, if the agriculturist has no right to the soil the Irishman has no sole proprietorship in his pig, and the one might as properly be nationalized as the other. Land nationalization for Ireland would be to place the control of her land more stringently in the hands of the hated British than it is at present. Land nationalization in America would be to turn every yeoman into a "tenant at will" of the occupant of the White House.

Land nationalization, in short, is the earliest conception of feudalism, and for the nineteenth century to go back to that is a singular instance of a dog returning to his—well to what that dog has already in his wisdom discarded.

LLOYD S. BRYCE.